

THE

REHEARSAL.

1. The Church of England Allows of None but *Episcopal Ordinations*.
2. Nor of any other *Baptisms*.
3. Several have come to the *Episcopal Baptism* who had Receiv'd the *Presbyterian*.
4. The Church has lost by not Contending against the *Baptism of Dissenters* more Earnestly.
5. Her *Moderation* herein Compar'd with that of St. Peter.
6. The *Moderation of the Assembly of Divines*. And of King Char. I.
7. The English Factory at Narva were Prohibited from having any of our *Dissenters* for their *Chaplain*.
8. The English and Dutch Merchants in Sweden cou'd not Obtain Leave to have a *Calvinist* to Preach to them.
9. Why a *Presbyterian* that Marries at Riga is oblig'd to give Bond to bring up his Children in the Religion of the Country.

WEDNESDAY, February 9. 1708.

(1.) *Country-man.* Here is one thing in the Review, Vol. 5. Num. 123. I wou'd be glad you wou'd speak to for my Satisfaction. He says p. 491.

" That *Baptism* by a *Presbyterian Minister* " is as *Authentick*, as *Baptism* by the *Arch-Bishop of Canterbury*, no Reflection upon his " Grace. And I prove it (*says he*) from " the Practice of the Church of England, " who, as much as they object against *Presbyterian Ordination*, and *Presbyterian Re-Ordination*, yet never came up to the Length " to Re-Baptize any that came over to them, " who had been *Baptiz'd* by *Dissenting Ministers*; tho' had they been *Baptiz'd* by a " *Porter*, it had been *No Baptism*, and they " ought to Re-Baptize.

Rehearsal. The Church of England do's Re-Ordain those *Presbyterian Ministers* that come over to her, and admits none for *Priests* or *Deacons* but who have Receiv'd *Episcopal Ordination* as you may see in the *Preface* to her *Book of Ordination*. This shews plainly, That she looks upon *Presbyterian Ministers* as meer *Lay-Men*. And you can shew me no other Confirmation of their *Baptisms* in the Church of England, than of the *Baptisms* of any other *Lay-Men*, which you, Mr. *Review*, your self have condemn'd.

(2.) I confess she is not strict enough in examining into the *Baptism* of those she Ordains, as I am inform'd is the Rule in both the *Roman* and *Greek Churches*, That such are oblig'd to produce *Certificates* of their *Baptism*. By which Neglect of ours some

may Receive *Ordination*, who have not been Rightly *Baptiz'd*. But you can shew no other Allowance or Approbation of *Presbyterian Baptisms* in the Church of England. Shew any *Canon* or *Rubrick* for it. Some by this Means may be lipt who have had no *Baptism* at all. Does it therefore follow, that the Church of England Allows of no *Baptism*?

(3.) But I know several who were *Baptiz'd* in their Infancy by the *Presbyterians*, and Knowing it, have since Receiv'd *Baptism* in the Church of England. And others who Doubtred, had *Conditional Baptism*, that is, If thou art not *Baptiz'd* already, &c.

There is one particularly who has let the World know his Case in Print, in a very good Book Intituled *Lay-Baptism Invalid*. London Printed for R. Burrough and J. Baker at the Sun and Moon in Cornhill, 1708. Which was the Effect of his *Conferences* with several of the *Clergy*, where he heard what was to be said on both Sides; and Determin'd him to be *Baptiz'd* in the *Church*, he having been *Baptized* in his Infancy by a *Presbyterian Minister*. And he has not been Prosecuted as a Disturber of the *Union*!

(4.) *Country-m.* In my Opinion, Master, if the Church had insisted upon this Point from the Beginning, and Boldly Declar'd the *Baptisms* of the *Dissenters* to be *Null and Void*. And said with S. Ignatius (ad Smyr.) That it was not lawful without the *Bishop* to *Baptize* nor to Celebrate the *Holy Communion*. she had not lost so much Ground as she has. People wou'd have been Aware, and they wou'd

Wou'd not have gone to (at the best) Doubted Baptisms. Every Good Woman wou'd have said, please God ther shall be no Doubt of My Child's Baptism—— But if we let them go on in the Opinion, That their Baptisms are Good, not by Approving them, but even by our Silence and Letting it go, how can we Dispute their Right to Preaching, which is far less than the Authority of Administ'ring the Sacraments, that is, of Signing and Sealing the Covenant of God with Men, in His Name, and as His Lawful Attorneys and Ambassadors, Representing His Person? The Greater Includes the Lesser. And this Power carrys that of Preaching along with it.

(5.) Rehears. It was Moderation in our Church or rather Church-Men thinking to Gain the Dissenters by it. And now it is turn'd as an Argument against the Church. And if one were to Write the History of Moderation, you wou'd find the like Effects of it in all Ages. I wou'd begin with that of St. Peter Gal. 11. whose Trimming with the Jews carry'd away Barnabas himself and many others into the like Occasional Conformity. And if St. Paul, who was a High-Flier, (and wou'd not give Place no not for an Hour) had not withdraw'd him to the Face, We might have been all at this Day under the Yoke of the Law, which neither we nor our Fathers were able to Bear.

(6.) Country-m. The like Moderation Govern'd our Assembly of Divines at Westminster in the late Times, who, as the History of Non-Conformity Printed 1704. tells Us, Pref. p. 2. were all of them, except Eight or Nine Conformable Ministers. But they were an illgal Assembly of Moderate Men, and to Gain the Dissenters, Abolish'd Episcopacy, the Liturgy, and made Root and Branch Work with the Church! But they had a Good Design, and wou'd have brought all About again—— But they Wanted Time!

Rehears. If they had had some Politick Bishops to have gone along with them, their Reformation had been Compleat! But that was Reserv'd for the Blessing of some After Age!

Country-m. Such was the Moderation and Politick of King Char. I. to Establish Presbyterian in Scotland, to secure Episcopacy in England. And So—— came of it! And brought him to that sad Catastrophe we have lately Bemoan'd.

(6.) Rehears. I durst not speake upon that Subject, lest the Presbyterians shou'd say it was a Breach upon the Union! But I will go a great way off, and tell you Verbatim what I had from an English Merchant who Resided several Years in Sweden, and was then there the first Year of the Reign of the late King James, when the English had a Factory at Narva, with the Liberty of the free Exercise of their Religion, according

to the Church of England. But with this express Condition from the King, given them by General Spirling Governor of Narva, or other of the Sects in England to be bances in Kingdoms, but only one of the Loyal and Orthodox Divines of the Church of England. And this they Enjoy'd till the present Swedish War broke the Factory there. The Man they sent for was Mr. Charles Thirlby, who since Officials to the English Factory in Muscovy.

(8.) Much about the same time the English and Dutch Merchants in Sweden Sollicited the King for a Dutch Minister to officiate to them, the English there Understanding the Dutch Language. And notwithstanding the Letters Recomendatory which they had from the States General, and the Elector of Brandenburg to that Effect, cou'd not obtain leave for a Calvinist Minister to come thither, for the Reasons above.

(9.) Another Passage that happen'd while this Merchant was there, was this Mr. John Gilbert a Presbyterian Merchant at Riga the Capital of Livonia, about the Year 1677 or 1678, Courted a Dutch Woman there, but was oblig'd (according to the Custome there) to have the Leave of the Burgo Master and Raho (that is, Mayor and Aldermen) to Marry. Which they wou'd not Grant (after the Utmost Solicitation) Unless Mr. Gilbert wou'd give a Bond that his Children shou'd be Educated in the Religion of the Country. Which he having done, much against his Inclinations, demanded afterward of the Burgo Master at his House the Reason of this their Severity to him; who told him him plainly it was because he was a Presbyterian. And that they wou'd take what Care they cou'd, that none of his Principles shou'd Propagate among them, lest if they shou'd grow Numerous, they shou'd deal with their King as they had done with their own. Country-m. Every body grows Wiser at our Expence but our selves! And we Repeat our Folly to try how much Better or worse it will be! We love Experiments!

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